

SOUTHERN BAPTIST RECORD.

INTEGRITY AND FIDELITY TO THE CAUSE OF CHRIST.

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NUMBER 42

LETTER FROM REV. D. W. HERRING OF SHANGHAI, CHINA.

Dear Bro. Bailey:—A movement is being made among our China missionaries which looks to the reduction of the expense of Foreign Missions, thereby providing for more missionaries, and for more effectual work by the missionaries. Our motto is: "Nearer to God, nearer to these people, and nearer to the people at home."

Some of us have felt for a long time past, to do the work we came to do, there must be a change in our manner of living; we must get nearer this people, and to do so, we must come out of our foreign houses, our dress, and style of living generally. We have felt with equal force that Foreign Missions, as they are carried on, are too expensive, the salaries are too large and these large foreign houses—dwellings, churches and schools—are costing a great deal of money and working right against the best interest of the cause. We were only waiting for an occasion to act. The necessity, consequent upon the riot, of rebuilding our mission houses at Chungking was the occasion. Some of us, after much prayer and deliberation decided that we would reduce salaries from \$1,200 to \$600 with an incidental fund for sanitary purposes of \$100, to be used or not, as the case may require, and adopt the Chinese style of living; Chinese houses, modified only so far as necessary for health where houses have to be built, Chinese dress in full; and Chinese furniture and food as far as practicable. Suspecting this desire to exist in the hearts of other missionaries—for we believed it was the Spirit that was moving us—we sought an expression from them North and South. We found the most of them in favor of reduction, but not so much; and divided as to the Chinese style of living, &c., some thinking it a matter of indifference, while others were opposed to it from principle. Wishing concert of action as far as salary was concerned, at least, we then proposed to lay aside the question of native style of living, not making it an issue, and reduce to \$800 for married missionaries, and \$400 for single missionaries, provided it could be made unanimous; and with a greater view to greater reduction next year. But while many of them have come to \$800, we are glad to say, it failed to be unanimous. So it stands as we started out that we Bryan, Chappell and Herring and their wives) adopt the native style of living at a salary of \$600. I will say here (for I want it distinctly understood by all the people just what we get), that there is an allowance above the \$1,200 of \$100 a year for each child. This, with all the other provisions made by the Board, as house-rent and personal teacher, we will not change. I will say here, too, that some of those who have recently come out, wish a little more time to think about it, and will probably join us within a year.

You remember I have already written the *Recorder* on this question; but I feel much happier in writing now the deed is done.

Will it bring us "nearer to God"? It has already done so; the very determination to make this change has brought us so near as to enable us to taste afresh and see that the Lord is good. The sacrifice, if it may be called a sacrifice, has already resulted in that peculiar joy that comes from a sense of duty done. It is sweet to follow in the footsteps of the great missionary, Paul, in becoming all things to all men that we may by all means save some. It is sweeter to follow our Lord, of whom it was said: "The word was made flesh and dwelt among us." It is but natural to expect to find the Lord now where he lived and walked while in the body on earth. Is my movement "coming down"? That is the name that has been given it. Well, it doesn't compare with the coming down from heaven to earth, from the God of glory, to the servant of sinful men, even the shameful death of the cross! But if we discover the faint resemblance, it is a joy. "We, with him, 'stoop to conquer.' What we do is nothing more than every one of us, who gives himself to the Lord for this work, does at the moment he says, "Here am I, Lord, send me." But on coming, he falls into the way that is common, only to be harrowed and vexed in spirit by trying to live in one element and work in another. How I have been oppressed with the thought of not getting to this people? So much so that it has forced itself into my dreams—I have dreamed of struggling to get to China. By the help of God I shall have that feeling haunting me no more!

At this stage of missionary work, it is not so much the hardships that break down missionaries, as spiritual depression and a feeling of dissatisfaction. There are two classes of missionaries in China, more or less distinct, one of which depend more on the presence of God than money and machinery, and are often found far in the interior, flying with the people and recognizing them as brothers. One has only to fall with one of this class to feel that he has "been with Jesus." Dear brother, we shall endeavor to be of that class, by following the promptings of the

Spirit in our consciences, and getting back to the Apostolic plan of carrying on missionary work.

Will the change from the foreign to the native style of living bring us nearer the people? No. But it will make it possible for us, if we have the right spirit, to come nearer to them. It will remove one of the barriers to intercourse with them.

We don't say that houses and clothes are the all-important things; they are only secondary, and the removal of this difference in dress &c., recommends itself only as a help. And when we have so many differences, in the very nature of things, that

it behoves us to remove every

one even the smallest, if there is no principle involved.

It was facetiously remarked at the Southern Baptist Convention in Richmond, when this question was up, that "It is not clothes but character." All thought at once it is clothes versus character, Chinese clothes on the one side and character on the other. But we propose to carry Christian character, the sore need of China, into the clothes. We adopt the clothes that our character, or Christ in us, may have full force. Speaking with one of China's most learned and pious missionaries, who has given both of these methods a fair trial, I asked him, if he found that this attitude made the Chinese feel that he was nearer to them, he replied: "I think so; but one thing I know, I feel nearer to them." This reflex influence is not to be despised where there is so much that is repulsive to us. There is an indescribable feeling that comes from something in common, a bond of union; and Oh, how it is to be grasped after by us who have come here to win them and find so many bars to the door of their hearts!

Besides, our clothes are positively offensive to their taste. I need not mention in what particulars, but it is true in several. And what is the use of our coming here in their own country, seeking them, to offend them by wearing clothes that are more expensive, less decent, and less comfortable? Yes, our clothes and our habit of sitting by the fire make us uncomfortable for us in our chapels, where we come from. We were born poor, and are willing to the poor.

As we have shown, we reasonably hope to multiply our usefulness here by two, to multiply the number of missionaries by two, (at once, with the present expense,) and to multiply the contributions by two; so you see the good done here, in the most enlightened land of this benighted world, will be increased six-fold. And this leaving out the idea of progression! Indeed, I hope that most of the missionaries here, and all those who come out hereafter, will join this departure; and that it will so completely set to the people who give to foreign missions that they will exercise that right they have of saying where their money shall go, and send that part of it they wish to go to China to this new department, then in a few years it will swallow up the old, and be the only method of work in China by our Convention. I want it to meet the demand, of which I have before spoken, of something for America, corresponding to what the China Inland Mission is for Europe. Improving on that so far as to make it Baptist. That great mission is largely made up of Baptists, but the element of weakness enters in that it accommodates itself to all evangelistic denominations. This would be Baptist, and *American Baptist*. Nor is this an idle dream. The Northern Board have already recognized a movement of this kind, and the missionaries of "the new departure" are entering the field. O, brethren, come to our help! Where are those forty volunteers we have heard of in North Carolina? There are churches that can support a man and wife; there are others that can support a single missionary, now that the salaries are so reduced. Associations have already taken it up. We don't mean to take it out of the hands of the Board. Support your man through them. We will work under their regulations and look to them for support, but we want to see and feel you behind them.

Let no one see in this a reflection on other missionaries. Some who are wise, and as good as ever lived, have worked and will work on the old plan. We don't judge them; but we have learned of them, and are doing what we believe they would do if young and beginning missionary life at this stage of the work.

Yours in Christ,
D. W. HERRING.
Shanghai, China, Sept 4, 1889.

THE BIBLE IN THE SCHOOLS.—SHALL IT BE EXCLUDED?

[B. B. WOMACK.]

II.

In the preceding article some inquiry was made as to what the Roman Catholic Church really is, and what its objects and methods. It was learned from its doctrines, its history and the declarations of its representatives, that the Roman Catholic Church is a foreign political power;

five or six hundred dollars at home—"never mind, you make a sacrifice in giving up home and loved ones, and you deserve it." They have a feeling of that kind, and so do many people. We disclaim any right to such a consideration; besides, if there is any reward, we look to the Lord for it, and a better kind. I have seen good brethren, pastors, struggling with their churches at home trying to raise \$1,200 for his brother missionary, while he himself got only \$600, and I have wondered how they could do it. But they perhaps thought "It costs more to live over there." Does it? Yes, if one tries to live like these wealthy merchants in these parts. No, if he lives like an ordinary pastor home. I am prepared to prove the statement.

It will bring us nearer the brethren generally, if they see by this that we appreciate the money they give to the Lord. When I think and read from personal letters from whom these contributions and gifts come—example, that only dollar from dear little Royal Wright, who is now with the angels—and with how much prayer they are consecrated, I tremble at the responsibility of using them. Therefore, as for me and my house, we decide that \$600 salary is as much as we are willing to be responsible for at the judgment. Shall we take this money that comes, the most of it, from dear brethren and sisters who deny themselves of many of the comforts of life and furnish ourselves with luxuries? No, But, dear brethren and sisters, it is not that you should give less;—we wouldn't deprive you of the grace of giving—but it is that you should give more. We wish this action to show you that we feel responsible to you for these gifts, and to be an assurance to you that we shall use them to the best advantage, God helping us.

What good will come of this? Much every way. If you and the brethren will not pass it by, as unworthy of your personal help, I beg you not to do so, for it is not a thing we have taken up in haste. We do it after much prayer and deliberation, having brought all the common sense we have to bear on it. You know us, brethren, and know where we came from. We were born poor, and are willing to the poor.

As we have shown, we reasonably hope to multiply our usefulness here by two, to multiply the number of missionaries by two, (at once, with the present expense,) and to multiply the contributions by two; so you see the good done here, in the most enlightened land of this benighted world, will be increased six-fold. And this leaving out the idea of progression! Indeed, I hope that most of the missionaries here, and all those who come out hereafter, will join this departure; and that it will so completely set to the people who give to foreign missions that they will exercise that right they have of saying where their money shall go, and send that part of it they wish to go to China to this new department, then in a few years it will swallow up the old, and be the only method of work in China by our Convention. I want it to meet the demand, of which I have before spoken, of something for America, corresponding to what the China Inland Mission is for Europe. Improving on that so far as to make it Baptist. That great mission is largely made up of Baptists, but the element of weakness enters in that it accommodates itself to all evangelistic denominations. This would be Baptist, and *American Baptist*. Nor is this an idle dream. The Northern Board have already recognized a movement of this kind, and the missionaries of "the new departure" are entering the field. O, brethren, come to our help! Where are those forty volunteers we have heard of in North Carolina? There are churches that can support a man and wife; there are others that can support a single missionary, now that the salaries are so reduced. Associations have already taken it up. We don't mean to take it out of the hands of the Board. Support your man through them. We will work under their regulations and look to them for support, but we want to see and feel you behind them.

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[B. B. WOMACK.]

II.

can and notoriously iniquitous political power, under the guise of religion, is invading our country with no less a design than that of undermining our social, religious and political institutions and subverting the government of the United States; that it means to take away our liberties both religious and civil, raise our churches to the ground, reduce to ashes all copies of the Bible and all evangelical literature, stop the mouths or take off the heads of all Protestant preachers and laymen, annihilate our public school system, destroy all institutions of learning muzzle the press, stop the wheels of progress, reverse the current of history, establish another and more political inquisition, blot out the name of our splendid civilization, drive us in our midst the blinding and ghastly scenes of medieval times, set up a despotic monarchy, proclaim papal infallibility and restore the temporal power with the imperious command that all do obeisance to his holiness the Pope; it was suggested that "the only thing that American people can do to Catholics is not to carefully exclude the Bible from the public schools. Now,

they cry. The next cry will be to change your authors in secular books so that the truth concerning Popery may not come to the light; and next, away with your public schools. Indeed now, the Catholic church boldly claims that the State has no right to educate. So that if the Bible were promptly removed from the schools, Catholics would send to them any more than at present.

The cry of a wounded concience.

To remove the Bible from the schools would not ease a suffering concience.

It is not a conscience that is hurting. Political covetousness is the thing that is hurting. The objection to the Bible in the schools is a political one.

Popey can never usurp all power and set up a reign of tyranny here as long as the Bible is in the hands of the people. If the religion and politics of the Romish Church were not identically the same; if the views and the claims of the two did not proceed from the same source with the same design and ultimate in the same thing, namely, political power tyrannically used, then there might be room for the discrimination between them and their friends to make. Such discrimination cannot be made. The religion of Rome is her politics and vice versa. It follows, unquestionably, that as the Constitution of the United States did not make any provision for the tender political consciousness of foreign despots or their emissaries and spies and disorganizers in this country, like the Anarchists, there is no reason why the American

should change their principles, their laws and abrogate their institutions out of deference to them, or even make the slightest concession to their bold, unwholesome and ruinous claims. It may never be done. It is not a matter of conscience, but of power.

To remove the Bible from the

public schools in obedience to the demand of this foreign, corrupt political power, this infamous mother, protector and propagator of ignorance, superstition, cruelty, fraud, tyranny and crime, would not be a patriotic act.

It is said Jefferson got his idea of

absolute Democracy from his

observations of the proceedings of a

Baptist church in its business meetings.

Whether this is true or not, we know

that our government is founded upon

the broadening, enlightening and

elevating principles of the Bible, and

we know that the Bible is the best

friend to children, to society, to States

and nations in this world. No one

book, no ten thousand books have

done as much for learning, for the

mind, for society, for government, for

the broadening and deepening of

sympathies, for the amelioration of

mankind and the fraternization of

the human race, as the Bible. Now

let our government, the child of New

Testament teachings, lay violent

hands on that dear book, that unspeakable benefaction, and thrust it out, saying: "Thou shalt not show

thy face in my assemblies of State;

thou shalt not come in where my

children gather to learn what is useful

and beautiful, what is manly and

true. Thou source of light and

knowledge, fountain of truth and

wisdom, away!" Also, the thought

and what is all this? Because an

impostor, tyrant and knave

at the head of an organization,

the foulest and most corrupt that ever

disgraced man or cursed the earth,

whines and complains that liberty,

decency and truth, that education,

honesty and common morals stand

in his way and are unfriendly to his

little scheme of enslaving the Ameri-

can people and binding upon them

the most galling yoke that cruel

ambition ever devised! Such a

public schools for the reason assigned Government to add strength to the state. Knowledge is power. Daniel Webster wisely said: "Knowledge is the only fountain, both of the love and the principles of human liberty." The American people know this, and hence the immense expenditure to secure an educated population. The Catholic church knows it, and hence this bitter hatred towards our school system.

Instead of strength, Popery wants weakness; instead of knowledge, it wants ignorance. "Ignorance is the mother of devotion." Ignorance is sought as a means to a political end.

The Bible is the best text book on history in the world. Christians. They know not the light of God's Spirit, the sweetness of a Saviour's love, and are foolish enough to dispute the reality of heartfelt religion. To no other is darkness so dark, as to him that believeth there is no light.

Self-preservation is the first law of nature; this law can not be violated without calamitous results. Yet, it would be a violation of this law, to shut our eyes to the real character and purposes of Popery, to be deaf to warnings, ignore facts, throw open our doors and invite this foe to prosperity and greatness; this foreign political power, to establish itself in our midst, and then stand unmoved till we are bound hand and foot and made slaves to it.

COME OVER INTO CHINA AND HELP US

Southern Baptist Record.

A thoughtful literary Chinaman lately said to a Christian relative: "China is rotten to the core. We have good laws, but no one carries them out. We have good doctrine and wise precepts, but no one puts them in practice. There is no salvation for China in any other way than a master of a master religion.

The editor appended this comment:

"Shake his hand for us, and give our respects to all his children. May

Southern Baptist Record.

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J. R. GAMBRELL,
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EDITORIAL.

Notes and Comments.

Bro. T. E. Tucker requests his
Southern Baptist Record changed from
Buckingham, Miss., to Memphis, Tenn. Of course his correspondents also will note the change.

"The great work of the disciples of
Christ is to watch for opportunities." A FRIEND. Yes but lest you don't
pray by what you find "whatever
thy hand findeth to do, do it with
thy might."

"Christianity minus philanthropy
is not Christianity at all." Neither
is philanthropy without Christianity
any "great shakes," though there be
some load talking about Christianity
being all doing and not believing.

Dear Sister Baker has our profoundest
sympathies in her new bereavement—the death of her precious baby
boy, Lee. May the everlasting arms
be her sure support and the Divine
grace another abundant consolation.

We enjoyed a pleasant visit from
Brother Kaughman, of the New
(New Liberty) Association the other
day. Bro. Kaughman is one of the
strong men of his section of the State,
who, along with Brethren Miley,
Falkner and others are doing a good
work for the Master.

Next to the mercy of God in saving
my soul, is the mercy of God in
permitting me to be a co-laborer with
him in the redemption of this world.—D. L. Loring, *Buccaneer*.

Brother, that's true of you also and
it ought to make you glad.

A good brother says: "all preaching
starts from 'Christ-centered' and
returns to that. It is my narrow
theme, but a swivel gun that may be
swung in any direction and directed
to every practical issue of life," and
it is the purest gold of truth.

The letter taken from *The Biblical
Recorder* in this number of this paper
is printed at the instance of Bro. George Whittlefield, who will probably
offer some comments later on. It
discusses a subject that to our mind
is a very practical one which should
have interested consideration.

It seems that the "Woman Suffrage
Party" Convention, recently in session in New York declared itself
indifferent to Prohibition. Now if the Prohibition party in its next
convention should declare itself in
different to "Woman Suffrage" it
would be about equal if not sensible.

The council called by the Martin
Church of Texas, to advise with
them concerning the matter of the
Ministerial Status of Rev. M. T. Martin,
has made their report in which they
declare that his views of Scriptural
doctrine are not heretical but orthodox
and sound.

A Baptist exchange quotes with
apparent approval this sentimental
morsel: "the good actions we perform in this world take form, and
meet us in the world to come." It
seems to be a difficult thing for even
some Baptists to free themselves from
the pernicious idea that grace for salvation
needs a little human supplementing.

It is difficult for some institutions to
keep their names in line with
their status. The "Free-will Baptists"
in their recent conference in Virginia,
come out plain and simple "Free Baptists." The "locking,"
we suppose was suggested by the per-
manent shrinkage that continues to
leaven and wrinkle that unyielding
briar.

Political preference seems to have
just the opposite effect on our friend
and Bro. J. P. Eagle to what it does
on many others. He is reported in
the *Arkansan Baptist* as preaching
quite often since he has come to be
Governor of his State. We thank
God for at least one exception to the
rule of political corruption.

Rev. B. G. Maynard, who once
made a few tracks as well as good
impressions in Mississippi as a Sun-
day-school Evangelist, is now the
Missionary Secretary of the Executive
Board of the Arkansan Baptist
State Convention. Our Bro. has our
best wishes and prayers for the largest
success in his new field.

We learn incidentally that Bro. H.
J. Vanlandingham, of West Point,
one of our best preachers is likely to
have one or two vacant Sundays next
year. And we don't propose that such a
thoroughly good man and preacher shall have any idle Sundays
without the churches knowing it. If
there are any churches with out-
pastors on any of the lines of rail-
roads that touch at West Point, just
let them make a note of this and
without delay write and secure them
a good pastor. We do this without
reward, simply because we re-
gard our duty to do all the good
we can.

Bro. W. E. Dear, one of the Mississippi College boys, who is out this
year because of ill health in the fall,
has his hands and heart full of work
out in Scott county. He is both
teaching and preaching and also doing
good work canvassing for the
Southern Baptist Record. Our Bro.
has our hearty thanks for his
opportunity help. May the Lord's blessing
be upon him.

"What has become of Obadiah
Bender?" We people in East Mississ-
ippi would like to hear from him
through the Southern Baptist Record.

What is the news at Deep
Water Church, Brother Bender?" We
suppose the deacon has been looking
after his potatoes and cabbages and
such like things and cogitating.
With such people you know
there is often a storm after a calm.

Brother, can you afford to stop
your paper? Consider. It will be
only a loss of two dollars to us, but
what will be your loss? You will
lose your interest in all of our
denominational enterprises. You will
lose a great deal of useful religious
instruction and information, and you
will lose one of the best educators
for your children. Stop brother, and
our correspondents also will note the change.

The great work of the disciples of
Christ is to watch for opportunities." A FRIEND. Yes but lest you don't
pray by what you find "whatever
thy hand findeth to do, do it with
thy might."

"Christianity minus philanthropy
is not Christianity at all." Neither
is philanthropy without Christianity
any "great shakes," though there be
some load talking about Christianity
being all doing and not believing.

One of the most eminent Baptists
in a great Baptist State south of this
says: "Dr. Stalter was never so well
known or so much loved in my State
as since the effort to injure him by
the charge of heresy. It has all turned
out to his advantage." It generally
turns out that way.—*Religious Herald*.
Yes generally—with people who are not broad enough to
distinguish between a mere man and
a great principle.

At the meeting of the recent National
Wood Growers Association the startling
fact was developed that the
decrease in sheep in this country for
the last few years had been from
50,000,000 to 40,000,000, a loss of 20
per cent, so that the lower tariff is to
be met by the lesser wool. But in
any event blankets will be a few
cents cheaper and that will be good
for the poor and destitute this winter.

Some churches neglect to set the
Lord's table if the deacons are not
present. Why I had a thousand
times rather take the bread and wine
from the hand of a godly woman
than from a drunkard-deacon.—
A BAPTIST PREACHER. But why
go to such an unsightly extreme?
Why not get a sober deacon? Do the
churches belong to the deacons? or do
the deacons belong to the churches?

There is a very intelligent lady in
Cuba who is an Episcopalian, and
she told me that the Baptists were
the only people in the world who
had God, can evangelize Cuba.—Dr.
E. T. Terhune. It seems that some
other people have a little eye-sight as
well as Baptists. Of course there
is a Roman Catholic to see as
well as we can. Pedo-baptism is
nothing more than what the lawyers
call a "denominator to evidence."

Hon. Jefferson Davis, in speaking
of suicide, said: "Life is not like a
commission that we can resign when
disgusted with the service. Taking
it by your own hand is a confession
of judgment to all that your worst
enemies can allege." No brave man
can suicide. He may be brave
enough to face a canon, but he lacks
moral courage who takes his own
life. Truly brave men dare to live
and face the battles, the trials and
temptations of life.—*Alabama Baptist*.

Bro. W. H. Tucker died on the
12th of December after a long affliction.
Funeral services were held by the
writer and the body was conveyed
to the grave to await the resurrection.
What a trial to perform the
burial service of such a man who has
stood and preached Christ to sinners!
A more extended notice of his life
and work will be given soon.—T. C.
SCHILLING. Bro. Tucker is kindly
remembered by very many of the faithful
leaders and workers in connection
with the late Orphan's Home at Laurel-
Springs. Our sympathies are
with his loved ones who are left to
mourn their loss. We regret that
a suitable notice will be prepared of
his life and work.

Did it ever occur to you brethren
that the 3,000,000 Baptists of this
country should draw out from the
body politic and form government
of their own? They would have
all of the power of empire in fullest
measure to whom they please? Here
is what Dr. L. T. Tichenor says about it:

The Baptists can supply every
public school in the land. They can
supply every institution of learning
with able and efficient professors.
They can supply every State with
able and progressive legislators.
They can supply every bench with
upright and just judges. There isn't
a district in the land but what you
can find some Baptists amply fitted
to represent that people in Congress.
There isn't a State in the Union but
what contains one or more Baptists
who could adorn the Senate with
satisfaction to every right minded
man. In fact, every position from
that of a teacher in our public schools
to the President of the United States
could be well filled by Baptists, and
then exhaust our intellectual supply.

A GREAT BAPTIST UNIVERSITY.

Circulars have been issued from
Nashville, Tenn., sounding representative
brethren on the subject of a
great Baptist University to be located
at that city. This school is to stand
so high that our Colleges can walk
between its legs, so to speak, and so
it is not to be in the way of existing
institutions. It is also not to collide
with the Seminary, which is another
good point in its favor.

As this magnificent Baptist conception
is before the brethren, it is courteous
to the conceptrors to give it
some consideration.

Let us say, first, that ideas are fine
things. We congratulate the
Baptists of the South that, if they fall
of having a great University, it will not
be for lack of some minds to rise to
the level of the great subject.

Having said thus much in praise
of the move, we feel bound to look
at the other side awhile.

First, then, adversely, fine as the
conception is, it is totally impracticable,
for the reason that the money
to found and carry forward such an
institution is not to be had. Turn
the most regal imagination loose to
run riot in the intoxicating atmosphere
of the very exhilarating State of Tennessee
and like Noah's dove she would search
in vain for a solid resting place; we can't finish that
sentence, but to the children of the
Baptist family of that nation, that one can give
even a reasonable suggestion as to
where the money to establish such a
school is to come from. \$50,000,000
would be but a moderate sum to establish
such an institution in Nashville. John Hopkins had buildings
and \$7,000,000 endowment. Harvard
now has some 450,000,000, of which
100,000 have been received this year.
The church has recently enjoyed a fine meeting, their past
years have been a state of things we feel better and by far at
our work again.

When we read that in a population
of 1,000,000 inhabitants in the
colony of Victoria, Australia, there
are 150 different religious sects, we
feel that such a sickness exists, but
when we remember that we have the
Bible, and that this Book fairly predicts
such a state of things we feel better and by far at
our work again.

MEPHIS NOTES.

Baptist affairs in Memphis are
evidently on the rise. A Baptist
Conference has been organized
which promises much good.

Pastor Venable, of the First Church

is greatly encouraged. He is strong
with his people and the public. The
church numbers, now some 450, are
increasing rapidly, but to the editor
it is the pastor's rights to deal with us, just as
we deal with the Convention people
and then write and work for the
paper as it was all our own, we will
need another, for the Southern Baptist
Record will be want.

WHAT IS IT TO BE A CHRISTIAN?

Since the Rev. Sam P. Jones has
been around dispensing his peculiar
theory of becoming Christian, to
say nothing of the doctrine of
hell, quit your meanness and join
the church.

Pastor Boston is getting hold of
the Central people, and everything
is brightening for them. He is a
strong man and was once pastor at
Henderson. We are glad to have him
so near us again.

The church under the care of Pastor
Snow is having a constant growth,
both in members and spiritually.

Eld. M. D. Early, formerly of Ar-
kansas, but more recently of Alabama,
is on the field to open a new
mission. Some of the best brethren
of the city are interesting them
in the enterprise. It will start well,
and no doubt will soon attain real
strength.

Eld. J. D. Anderson lives in the
city and preaches to outlying
churches, while he sells religious
books. He is one of our strong men
who has gone to Tennessee.

Dr. Graves is in Texas delivering
his "Chair Talks." He still has a
book business in the city, conducted
by his son. Among the recent ac-
cessions to the First Church was one
of his daughters. Our readers will be
glad to hear this.

It may be well to say, that just
now under the auspices of the Ameri-
can Baptist Education Society all our
forces are put afiel to endow our ex-
isting State institutions, and to found
others where they are sorely needed.

This, with the founding of academies
is a much needed and a practical
undertaking. When we have done
this; made our Colleges strong and
supplied them with feeders, we will
have arrived at the point to consider
a great Baptist University.

It is the desire of Rev. A. T.
Person, D. D., of Philadelphia: "To
be a Christian is to accept Jesus
Christ as Savior and Lord; as Savior
one who has the faith that makes faithful;
one who loves God and hates what God
hates; one who has gladly, affectionately
and irreversibly accepted God
as his Father; one who loves God with
all his heart, soul and strength; one
who sees God as Creator and Sa-
vior; who sees God as wise and
wondrous; who sees God as omnipotent
and benevolent; who sees God as
loving and kind; who sees God as
merciful and compassionate; who
sees God as just and upright; who
sees God as omnipresent; who sees
God as all-powerful; who sees God as
omnipotent; who sees God as all-
wise; who sees God as all-good; who
sees God as all-right; who sees God as
all-right; who sees God as all-right;

Dr. Cuyler says that "Jesus
answered this question when
asked who should be his
disciple that whoever would be his
disciple must deny himself and
follow him. The man, therefore, who
forakes his sins, and by the help of
the Holy Spirit endeavors to keep
him down the other. It has been
said that he is an evangelist for
revival only, and we are afraid the
charge has truth in it. We cannot
see that Mr. Jones is doing much
good."—*Baptist Youth*.

Perchance Dr. Foy had his preconceived
opinion of Mr. Jones and his
work, which doubtless was that he
was not a good man and did not
wish to see it any other way.

The truth is, we tried to point out
and command the good we saw to
every soul just in calling attention
to the bad; with a distinct coloring
of disapproval. We are free to say
that in our opinion Mr. Jones and his
work is not unmixed concatenation
of evil any more than our
own.

There must be a grand success, except
in the case of the "Sixteenth" and he asked me to
make a sketch to the Record, which
I did, but too farred the same fate,
of so many of my other pieces that it
looks to me as if the paper must be
the Convention's organ or the Editor's
organ or something else is the
matter. It don't look like "our pa-
per" as I thought it proposed to be.

I wish here to give some
CORROBORATIVE EVIDENCE

that we lost knowledge on our return
to the east. I look up as such. If
I am wrong I am open for conviction.

1. Eld. J. D. Stone wrote his
views on "communion" which was
fully published but it was such a
task to get it done that it seemed to
be with a wrong spirit.

2. If I did not misunderstand
brother Josh McLeone it was with
much difficulty that he got an account
of our district meeting published
in our meeting at Mt. Horeb.

3. Eld. D. V. Riley wrote a very
short account of four of his meetings
which was not published till he sent
a letter complaining over it.

4. (But not least) Eld. J. E. Brunson
is an aged minister faithful and
true and loved by many outside of a
big list of kinsmen, and when he and his
family was sorely afflicted by the
hand of Providence and finally lost
two of the loved inmates—a companion
and son—a mother and brother, he
looked eagerly all the while for
at least a little sketch of how they
were, etc., etc., but we looked vain

in vain for such a sketch. The
writer of the sketch was a member
of the congregation, and when he
had written it he showed it to the
editor, who said, "I don't care for
such a sketch." The editor said, "I
don't care for such a sketch."

5. Our author said on one occasion
to the people "ye fools and blind,"
Our American people may not be
fools but if they don't see how things
are drifting as suggested above, it
certainly must be because they are
blind.

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It is difficult for some institutions to
keep their names in line with
their status. The "Free-will Baptists"
in their recent conference in Virginia,
come out plain and simple "Free Baptists." The "locking,"
we suppose was suggested by the per-
manent shrinkage that continues to
leaven and wrinkle that unyielding
briar.

Political preference seems to have
just the opposite effect on our friend
and Bro. J. P. Eagle to what it does
on many others. He is reported in
the *Arkansan Baptist* as preaching
quite often since he has come to be
Governor of his State. We thank
God for at least one exception to the
rule of political corruption.

HOME CIRCLE.

Conducted by MRS. M. T. GAMRELL.

CHRISTMAS GUESTS.

The quiet day in winter always comes. And sometimes it comes with all crimson hues. As it is the blushing of a young girl's face, it is the blush of a young Christmas sky.

A lonely, quiet day on the upland prairies. A lonely, quiet day on the mountain peaks.

It is a time that changes not, mind nor changes, change hardly from the inland, old sea.

We sit and wait the night sinks slowly; the stars have shown the lone hill-side;

And the stillness grows deep and holy;

Our Christmas guests come in this evening.

They enter softly, some with holy faces,

Whose sweet blue eyes have scarcely looked on life.

We bid them welcome to their sweet places,

They won the peace, and never knew the place.

A pale smile with steadfast glance meets us gravely;

Their hands point toward the places they trod;

Dear ones we know how long we struggled to live;

And died upon the battlefield of life.

But One there is, more kind than any other;

Whose presence is the silent balm we wait;

The Presence of Peace, the Presence of Brother,

Comes with birthday grace to us to-night.

Those who have come and crossed his manner,

Find grace in our poor earthy ways and rest;

Left indeed, come back again,

Barry, Lord, our Friend and Christmas guest.

THE ISOLATION OF SORROW.

"Lament and the world laughs with you;

Sigh and you sigh alone."

So wrote the cynical poet, smarting

under the sense of utter loneliness, and lack of sympathy from those who had brightly shone, even greedily shared his bright-lined hours, to all there comes sometimes in life a feeling of utter loneliness in sorrow, and, from its all enveloping folds, that like the grave shroud, shut away

from light and love and sympathy

and shut in with grief, comes the bitterest sense of isolation, the separateness of sorrow. It is impossible to abandon this innately for sympathy, this involuntary outstretching of the hand for something to hold to, something to cling to, and lean on in our weakness, and very *abandon* of woe. Under such circumstances one comes to see a new meaning to the pained question of the Divine sufferer in Gethsemane: "Could ye not watch with me one hour?" He was *voluntarily* trading the wine press alone, he was bearing the punishment due for the sins of others, and yet God said that he was, he felt the need of help from those chosen three and said: "My soul is exceeding sorrowful unto death: tarry ye here and watch." A new light is cast from this scene on the declaration that He, our great High Priest, is touched with a feeling of our infirmities and able to succor us. The threads of our lives are so linked and twisted with those of our loved ones that we can not fail to suffer if some measure for their sins; we may blameless but the sorrow pierces no less poignantly. Nothing avails to break the isolation of such sorrow like the assurance of Christ's sympathy. This one dark hour, though human tenderness and human sympathy be denied us, we *watch with Christ*. Nor need we abide ourselves with treason to our King if parched tongue and panting lips cry: "If it be possible let this cup pass from me!" If heart and flesh fail and we cry 'Save me from this hour, it is no proof that the loyal soul shall not be strengthened till the pain-paled lips shall breath out that sublimest triumph of love and faith; *never the less, my will thou thin be done!*" Oh sorrowing soul that watches and waits, through wearying hours of lonely darkness, down through the gloom until by star-beam or sunshine of earthly hope or happiness strengthening angels shall come sent by him who tempted and tried in all points was without sin and is forevermore able to deliver, able now to save. Who shall separate us from the love of Christ? Shall tribulation, distress, or persecution or famine, or nakedness, or peril or sword? Let the answer be: For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Mark, oh timorous soul shadowed by gloomy forebodings that: "our things to come?" Separated from all thy kind by sorrow perhaps; but from Christ? never.

CHRISTMAS.

Another year draws to its close. Young hearts beat happily, filled with bright anticipations of gifts and gladness in the coming year. The Old, saddest, loneliest, catch enough of the enthusiasm to make a brave effort, to crush back the tear and stifle the rising sob over sorrowful memories and, they find solace and comfort in preparing to make others happy with words of cheer and deeds of kindness. If this season of giftmaking and the giving of good wishes had no lesson of the Christ-child it would still be a benison in that it promotes the interchange of special courtesies and a general kindness of feeling towards everyone. For one, our orthodoxy is not of that type that takes offense at the mention of the Christ-child at a stated season of each year. It were well for parents to talk much and often to other children of Christ as a child—a model child, one who could sympathize with the little ones in their sorrows, trials, griefs and disappointments. The influence of such a bond of fellowship between the child-heart and Christ can not be easily broken and a habit of referring all perplexing questions, by prayer, to him, the Divine Elder Brother, is easily formed during the young and tender years, and will hold the heart and life in loyal allegiance even to the hour hairs and tottering steps of sec-

ond childhood. A sturdy, merry-hearted boy said to his mother while helping her in her preparations for Christmas: "Mama I always like to think of Christ as a little boy, somehow he seems to come nearer to me when I think of him that way." Later on when the mother divided of her scanty supply with one poorer than herself and expressed regret at having so little to give he said: "Well mamma, Christmas brought one great good gift to us and we may claim, and have as much of that as the richest. I'm glad we can never lose Christ." So to hearts saddened by loss of fortune, loss of health, or bitter still, loss of loved ones there comes this light giving thought this Christendom. The gift of God's love given more than eighteen hundred years ago can never be taken away from us but through Him who shall have restored to us our lost treasures in the land of faded bloom. With special sympathy and tenderness would we enter the homes where death has left vacant chairs since last Christmas and say the hearts bowed down with grief: Be of good cheer, the glad morning of the Resurrection is nearing, and then, then the glad reunion, the awakening in Christ's likeness shall compensate and reward the sorrows and troubled souls. To one in a joyful Christmas tide and a fullness of peace and good will toward all men.

WOMAN'S WORK

CENTRAL COMMITTEE.
Pres. Local Com.—Mrs. Adella M. Hillman, Clinton, Miss.
Secretary and Treasurer—Mrs. Minnie C. Daney, Jackson, Miss.
Miss Mary L. Sprague, Jackson, Miss.
Miss Maria L. Shelton, Jackson, Miss.
Miss Anna Battif Gray, Bee, See, Hazlehurst, Miss.
Miss Lucy Gray, Jackson, Miss., and Vice-Presidents of the Association.

OBJECTS.

Foreign Missions, Home Missions, State Missions, Ministerial Education, Mississippi College, Home Sustentation and Southern Baptist Theological Seminary.

DECEMBER.

FORUM BOARD.—"Blessed are ye that sow beside all waters." Missions in China, Italy, Mexico, South America, Africa and India, Missions and native assistants, 150 stations, \$3; receipts, \$99,023.75, \$150,000 needed for current year.

Sunday Topics.—When was the Board organized? Its work and growth. Peril of the heathen. Our duty to go or send.

BOXES RECEIVED

For Ministerial Students at Mississippi College.

December 5th.—From the Woman's Mission Society, Ebenezer Baptist Church, Coldwater Association, Love's Station, one box of food and goods, valued at eleven dollars and fifty cents. Mrs. T. C. Dockery, President, Mrs. L. M. Mosley, Secretary.

December 6th.—From the Woman's Mission Society, Edwards Baptist Church, Central Association, one box of food, two gallons of molasses, three bushels of sweet potatoes and one barrel of turnips, valued at seventeen dollars and fifty-five cents. Mrs. Agnes C. Austin, President, Adella M. Hillman, Clinton, Miss.

REPORT OF THE WOMAN'S MASS MEETING

Held in Connection With the Chickasaw Association at Waynesboro, Sept. 29th, 1887.

There being but few ladies from the various churches present at the Association, it was decided that a mass-meeting be held on Sunday afternoon in the interest of Woman's Work.

At the appointed hour the meeting was opened by Dr. J. W. Bozeman with devotional exercises, Miss Sadie Williams presiding at the organ.

The Vice-president of Woman's Work then read a report of the work done by the different societies in the Association. After Miss Sadie Williams read in an impressive manner a most excellent paper from the pen of our returned missionary, Mrs. W. J. David.

Bro. Stone talked about his most commendable purpose of building a house for the accommodation of poor girls wishing to attain an education. And finally Bro. J. B. Gambrell gave us a few encouraging words. We felt that our work was better understood and more highly appreciated. One or two of our Methodist sisters remarked to me, "your meeting has done us good. We feel more encouraged to go on in our work."

That you may know what the work of our Association are doing, I will give some extracts from my report.

There are, at present in our Association ten woman's and four young people's missionary societies. Most of them are showing a disposition to go forward. They compare favorably in their contributions with the other societies in the State. Their total contribution last year to all purposes was \$1,254.30.

The society at Ellisville gave \$500 of this amount towards purchasing their pastor's home. This is a laudable undertaking and I commend the zeal and earnestness of these sisters to you for your imitation. We Baptists are behind in this department of the work.

The cost to the county of the descendants of this "mother of crime" is estimated at one hundred thousand dollars, taking no account of the damage inflicted upon property, and the suffering they caused to others.

Let us learn well the lesson contained in this sad story. Not in foreign lands only, but at home, at our very doors, fields yearning for Christian culture; calling for immediate, earnest, mission effort for all who have a mind to work for Jesus.

Who can say that all this wretchedness and loss might not have been spared the community if the poor pauper girl Margaret had been pro-

vided with a good moral home-life while she was growing up to womanhood? In the name of Him whom we love, "the friend of publicans and sinners," may we look well that no "Margaret" through our neglect, shall grow up to come "The mother of criminals."

ST. CLAIR LAWRENCE.
THE AROMA OF LIFE.

As to ways and means of raising money, the members must exercise their own tact, avoiding of course all questionable means. We could give more liberally to the Lord's cause by denying ourselves more luxuries both in food and dress. Mrs. Joseph Cook says, "A true zeal for missions will lead every one to do something or do without something for Jesus sake."

I would advise you to make your societies largely missionary. While it is important that you keep your own house in order don't neglect the perishing heathen and the needs of other places.

I know no better way of awakening and stimulating one's interest in missions than to study about our various mission points. For this purpose the President and Secretary of our Central Committee are constantly sending out to the officers of each society many pages of tracts, all bearing on the mission work of our Southern Baptist Convention. Never before in our history have Baptist women had such grand opportunities of gaining missionary information.

I would advise you to open your meetings with devotional exercises. It may seem a cross at first, but seek for strength to perform this duty and by and by the cross will become a blessed privilege.

The claims of the Havana (Cuba) church building were urged and some Diaz Brick Cards distributed, several of which have been filled and returned and the money forwarded.

An appeal for the Endowment of the College was made, with the remark that "working for our College is working for Christ."

After singing "God be with you till we meet again," we were dismissed to meet next year at Ellsworth. I trust the sisters will attend and gain fresh inspiration for their work and that it our next meeting may be in every way a success.

GEORGIA DEES PHILLIPS.

Vice-President of Woman's Work for Chickasaw Association.

To the Woman's Missionary Society of Chickasaw Association.

Dear Sisters:—As you are doubtless aware, Woman's Missionary societies of the state have been requested to give \$5,000 toward the endowment of Mississippi College. When pledged for this object were being made at the meeting of our association at Waynesboro, I pledged \$200 for the women of our association. I felt that you would surely want to bear part in the grand undertaking, and that as your representative I would not be doing you justice to remain silent.

I hope my action will meet your approbation, and that each society will do its best.

We sisters ought to feel complimented that we are asked to aid in this work. In the hands of so earnest a worker as Bro. Gambrell, with the prayers of Gods people attending him, it is not likely to fail and when it is accomplished what a degree of righteous pride shall we feel that we helped to endow our college, to put it on a firm foundation, where it will be better equipped to train over sons for the various avocations of life.

Trusting you will give the subject your earliest attention, I am

Yours in the work,
George Dees Phillips.

Vice-President of Woman's Work for Chickasaw Association.

Margaret The Mother of Criminals.

There is a class of individuals in almost every community indigent and often so wicked that they are ostracized by respectable people and their children, uncared for as insignificant, are left to be reared only in the school of vice. Such was Margaret Dale, a pauper child left adrift in one of the villages, in the upper Hudson in the state of New York, about fifty years ago. Her story has been published before, but is timely to repeat in this day of abounding precious crime.

Margaret in her ragged attire, with mean and lowly origin, was passed by Christian people, unheeded; for they reckoned her as unworthy of recognition. So she lived, while a child from hand to mouth, uncultured, without education, or even shelter in a proper home.

With neglected morals she grew to womanhood and became the mother of a long race of criminals and paupers who has cursed the country of her birth.

Her son, Frank J. Cheney, a fugitive from justice, was captured in New Orleans, and sent to prison for life.

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